Swami Dayanand Saraswati's

A Critique of Swami Narayan Sect

(Veda Viruddha Mata-Khandanam)

Translated with an Introduction
by
Prof. Tulsi Ram

The Paropakarini Sabha, Ajmer

The Propakarini Sabha

The Propakarini Sabha (Ajmer, Rajasthan, India) is a social and cultural missionary organization founded in Samvat 1939, Vikrami by Swami Dayanand Saraswati as his successor for the study and propagation of his universal Vaidic mission through the publication of his original works and further publication of research works in the Vaidic tradition. Since its foundation, the Sabha has been carrying on the mission on a purely rational and humanitarian basis for the spread of the Vaidic message through publication, scholarly discussions and symposia and the other modern media.

The Sabha's missionary programme includes publication of all the works of Swami Dayanand in the original and in translations in as many world languages as possible. Rationality, accuracy, liberality and courtesy-this is the hall-mark of the style and policy of communication of the Sabha without, of course, compromising the native strength, openness and brilliance of the original writings of Swamiji in his interfaith dialogue.

The Sabha is managed by honorary office bearers and dedicated workers from the order of Sanyasis, Vanaprasthis, retired people and devoted grihasthis.

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Publisher's Note

Swami Dayanand believed in One Supreme God of the Universe and One Original and Universal Revelation, the Vedas. The Vedas, he said, are Divine Revelation of Universal Truth articulated in meta language given at the dawn of creation. All historical religions and all later philosophy are nothing but footnotes to the Vedas, each in its historical and geographical context. All that which is in comformity with the universal truth and values of the Vedas is true and acceptable according to him. All that is self-contractory or inconflict with the Vedas is far from universal truth and not acceptable.

If God is One as He is, He is Omnipresent, not confined to a place, person or form. He is formless. No one can claim to be God. No one can attribute Godhood to any one. Swami Narayana faith holds that its founder Swami Sahajananda is God, he still leads and conducts his devotees to Paradise and his **Shikshapatri** is the scripture. Swami Dayanand challenged this position in his **Critique of Swami Narayana Faith** on the basis of both faith and reason.

The need for an English translation of Swamiji's **Critique of Swami Narayana Faith** was felt greatly. We are happy to announce that on our request Dr. Tulsi Ram, formerly Professor and Head of the Department of English, Maharshi Dayanand University, Rohtak (Haryana), India, undertook this task and has presented Swamiji's work in the same lucid and forceful style as Swamiji's. We convey our heartfelt gratitute to Dr. Tulsi Ram for having completed this onerous task in a brilliant manner.

We hope the publication of this work will enlighten the modern readers all over the world and help them on their path to humanism, spiritualism ard rationalism in their search for a common and human Dharma.

Phalgun Krishna Dashmi
(Dayanand Jayanti)
Samvat 2056, Vikrami
February 29, 2000

Gajanand Arya
Secretary, Paropakarini Sabha,
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Swami Dayanand Saraswati (A Brief Life-Sketch)

Swami Dayanand was born in the year (1881 Vikrami) 1825 A.D., in an Audichya Brahman family of Tankara, Morvi State, Kathiawad, South Gujarat. His name was Mool Shankar and his father's name was Karshanji Tiwari. Karshanji was a very respectable man of his village and a devout Shaivite. Mool Shankar had his Yajnopavit Sanskar (baptism) at the age of eight and was initiated into the worship of Shiva at the age of ten. He had started his studies at the age of five and by the age of fourteen he had studied a lot of Sanskrit Grammar and vocabulary and learnt by rote a large part of the Yajurveda in addition to Nisitha, Nighantu, Purva-mimansa, and a lot of rituals necessary for a devotee of Shiva. This was the end of his education so far as the father was concerned.

But Moolji had other aims in view which were not yet very clear. A few incidents, however, made him see the things in reality. At the age of thirteen he was made to observe the rituals of Shivaratri in full. He kept fast and joined his father and others in the nightly observances and worship in a Shiva temple. The priests and others including his father were overtaken by sleep but Mool Shankar kept awake waiting for a vision of Shiva. And lo! what did he see ! A mouse climbed on the Shivalinga, an iconic representation of Shiva and started eating the offerings. Mool Shankar asked himself : "Is it Shiva really ? Is it alive or dead ? Can't it defend its authority ? Is it helpless even before a rat ?" Doubts and questions such as these troubled his soul. He awoke his father and asked him, "Is it the real Shiva ?" The father replied : "No, it is only a 'Moorti' (an icon)". The father sent him home. The fast was broken. His mother gave him food. He ate and went to sleep. But the question remained urgent all the time : "What is the

real Shiva ? Where is He ? I must seek and find".

Five years later, Mool Shankar's sister died of cholera. Others wept and wailed, but Mool Shankar was stunned and sat stonied with silent grief. Still later, death struck his uncle. The grief was repeated and hurt deeper. The one question of all questions which has troubled all people big and small shook him to his roots : "Why death ? What is it ? Shall I too die ? Is there any way to escape or conquer it ?" Moolji was lost in thought.

The parents thought of getting Mool Shankar married. The young seeker of Shiva and immortality refused to change his course for the chains. In 1846, (Samvat 1903), one night he quietly left home never to return. Mool Shankar moved in the direction of the great man that he was to become later, Maharshi Dayanand.

He moved around in search of holy men, yogis and Brahmacharis wandering around and living in holy places. The mission was the same one : search for Shiva and the conquest of death. He met a Brahmachari in the town of Sayale who initiated him into his order as a Brahmachari and named him Shuddh Chaitanya.

Shuddha Chaitanya continued moving around until he was spotted and caught at Siddhapur by his father. The father tried his best to take him back home with a strong escort, but Shuddha Chaitanya gave his guards the slip, moving on in search of his mission. He met Sadhus, Brahmacharis, mendicants, yogis, devotees and scholars, read and meditated and moved around wherever he heard, he would find them. He visited holy places, went over the Himalayas even up to the sources of rivers, wandered through forests fording even dangerous rivers and met strange people and watched their ways. During this course of search, he decided to turn a Sanyasi and met one Swami Purnanand Saraswati. Swami Purnanand initiated him into Sanyasa, saintly order, and

named him Dayanand Saraswati.

Swami Dayanand Saraswati wrote a short sketch of his life which is being presented here. This sketch covers his life before he met his Guru, **Swami Virajanand Saraswati** in Mathura.

During his wanderings in search of knowledge and truth, he heard of Swami Virajanand Dandi of Mathura. Swami Virajanand was a blind Sanyasi who had kept alive the ancient tradition of the knowledge of the Vedas, Vaidic Philosophy and Grammar. He was a mighty scholar and a conscientious teacher, who never deviated from the tradition of the Vedas and the Vaidic rishis. He believed in the Vedas as the true knowledge and Vaidic Dharma as the eternal dharma. Swami Dayanand knocked at his cottage in 1859. Swami Virajanand responded : "Who is there"? Swami Dayanand replied : "This is exactly what I want to know. I have come to you in search of the mystery who I am". The teacher was convinced that the right disciple had arrived, the disciple knew that he had reached the right teacher. Swami Virajanand never charged any fees from his disciples.

Swami Dayanand read Panini's *Ashtadhyayi* and Patanjali's *Mahabhashyam,* and Yaska's *Niruktam* and the *Nighantu* and such other basic works of the Rishis as were necessary for the right interpretation of the Vedas and Vaidic literature. On the completion of his studies Swami Dayanand offered to give a token of gratitude to Swami Virajanand in the form of clove 'Lawanga', as Swami Virajanand was fond of it : But the Guru said : "Dayanand, I want your life as *Gurudakshina*, nothing less, nothing more. Go out into the wide world, proclaim the truth of the Vedas, and preach the *Vaidic* Dharma. Before the light of Vaidic knowledge, ignorance and darkness will disappear". The disciple bowed his head and replied : "I shall do so".

Swami Dayanand committed himself to the Vaidic

mission. No doubt, no confusion, no compromise. The core of his belief is contained in the ten principles of the Arya Samaj and his own statement of his beliefs in his book named Expositional Beliefs and Non-beliefs (Swamantavyamantavya)—the rock-bed-foundation being the Vedas. He was a clear thinker, a forthright speaker and an uncompromising writer. He declared : Veda is the eternal truth, pure truth, the whole truth, and nothing but the truth. There is no history in the Vedas. All historical truth is conditioned by time and place. Pure truth is true for all time and all places. Therefore, while he spread the message of the Vedas, he fought against superstition, the deadwood of custom, the evil practices of religion and the social disabilities of the weaker sections of society. He fought for the equality of all men and women, education for all men and women, simplification of all religious practices and rituals and declared that poverty, injustice, ignorance, inequality and untouchability were sins against humanity and against God. He founded the Arya Samaj on 10th April 1875 in Bombay to carry on the work of his Vaidic mission.

Swami Dayanand was one of the greatest men ever born on the earth. Romain Rolland says of him and of the Arya Samaj : "Indian religious thought raised a purely religious Samaj, and at its head was a personality of the highest order, Dayanand Saraswati : This man with the nature of a lion is one of those whom Europe is too apt to forget when she judges India. He was that rare combination, a thinker and a man of action with a genius for leadership". Shri Aurobindo wrote of him : "Here was a very soldier of light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. He was a man with God in his soul,

vision in his eyes, and power in his hands to hew out of life an image according to his vision. Dayanand Saraswati was one of those personages whom History will pronounce as supermen. He was one of those whom the Vedas and the Brahmanas call Devas, to whom is due puja, i.e., the respect of mankind".

Swamiji's work for the upliftment and enlightenment of society challenged vested interests. Some abused him, others threw stones. Some got him poisoned too. One of the culprits was caught, arrested and brought to him by the police for punishment. But Swamiji was all compassion. He declared: "The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom". On another occasion he said : "I am not anxious about my salvation : I am particularly anxious for the salvation of those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth again and again, I will attain salvation when these people will attain it".

Swamiji's work went on apace. He delievered lectures, held debates with Hindu, Muslim and Christian scholars, wrote and published. His most important work is ***Satyartha Prakash*** **(The Light of Truth)**. His commentary on the Vedas and his introduction to it, **Rigvedadi-Bhashya-Bhumika** are works of rare vision and scholarship. In addition, there is ***Sanskara Vidhi*** and many short works. All these works are embodiments of ancient wisdom. They cross the bounds of time and place and present eternal truth in a modern language. Swamiji was thus a man of all time—a modern man whose modernity is dynamic, which will not grow out of date.

Along with work, opposition too went on apace. He was poisoned and he breathed his last on the Diwali day of

1883. This is how the scene of his death is described by Harbilas Sharada : Between five and six p.m. he asked for those who had come from different places and told them to stand behind him. He asked the doors and the two skylights of the room to be opened and enquired what the Hindi date, day of the week and paksha (half of the month) was. Someone said it was krishna paksha (dark half of the month) and Amavasya (fifteenth) and Tuesday. Hearing this he looked at the roof and all round and recited Veda mantras. Then he did Upasana (prayer) in Sanskrit and recited God's attributes in Hindi and with pleasure began to recite Gayatri. He went into Samadhi for a while and then opened his eyes and said : "O merciful, almighty God, this is thy will. This is thy will, let it be done. Ah! What a lila is thine !" After saying this, he lay sideways and holding his breath, he threw up with some force and passed away at about 6 p.m. A death so peaceful and happy was not even that of Socrates.

Swamiji died but he lives and will live for ever in his works. We should study his writings carefully and objectively, and we will see that his vision will never fade, his word will never cease, and his mission will continue for ever.

A list of the books written by Swamiji is given at the end.

—Tulsi Ram

Introduction

(by Tulsi Ram)

Swami Dayanand's examination of Swaminarayan faith, its organization as a sect, its founder Swami Sahajanand and the very basis and foundation of the faith is a brief but bold and comprehensive study. The reasoning is clear, the language is forceful and the purpose is unmistakable. The basis of his examination is the authority of the Vedas and the light of reason and the instrument is logic. The Vedas, according to him, are universal knowledge which is complete and eternal. They were revealed at the very beginning of the creation of humanity in the spiritual consciousness of four sages, Agni, Vayu, Aditya and Angira. There is no history in the Vedas, they are expressions of pure knowledge. Next, the Vedas should be interpreted with the light of reason. Reason and logic should be the instrument of all human thinking. Anything that violates the truth of the Vedas and goes counter to reason and logic is wrong and unmaintainable.

Swamiji's examination of the Swaminarayan faith is to be studied against this background.

The members of the faith say that Swami Sahajanand was the founder of the faith and they believe that he was an incarnation of Narayana. They also believe that Swami Sahajanand appears to his disciples at the time of death with a Vimana (an air car) and personally takes them to Baikuntha, the paradise of their imagination. Their religious scripture is ***Shikshapatri*** which contains Swami Sahajanand's teachings although Swami Sahajanand says that he believes in the authority of eight works including the Vedas. They also worship ***Shikshapatri*** as something sacred. They worship the images of Krishna and Radha. The guru lays down that the disciples

should offer one tenth of their earning to the guru and on this collection of funds is built a whole organization.

Swami Dayanand raises a fundamental question : If you hold the authority of the Vedas, how can you believe in the incarnation of God ? How can you say that Krishna was an incarnation of God? God is omnipresent, formless and eternal while Krishna was a man of flesh and blood, subject to birth and death, pleasure and pain, joy and sorrow.

How can Sahajanand be an incarnation of God ? How could he believe in the Vedas and yet preach a faith against the Vedas ? How can a dead person be a guru and a teacher ? How can a book written by an ordinary mortal be worshipped as God ? How can there be an image of the infinite, eternal, omnipresent, formless God who pervades every particle of the universe ?

The details of the Swaminarayan faith and Swami Dayanand's examination of these may be read in the "Critique of ***Shikshapatri***". Quotations are given from ***Shikshapatri***, followed by Swamiji's observations.

A close study of the observations of Swamiji willl show that they are made from a basic and central point of view. Swamiji believed in the Vedas, the original and universal knowledge revealed at the dawn of creation for all mankind in the original language of the world. That is the knowledge of total reality beginning from nature and covering all existence upto God. All study, explanation, commentary, research, science and philosophy that followed is human and true as far as it is Vaidic in character and does not depart from the Vaidic essence . Sahajanand, the founder of the Swaminarayan sect, also says that he believes in the Vedas, but he departs from the Vedas to the point of Bhagawat. We may study Swamiji's observations under four heads :-

1. **The Scriptures** : According to Swami Dayanand, the Veda is the revelation of all true knowledge of reality, and it is the universal right and supreme duty of mankind to study and follow that knowledge of reality as their personal and collective dharma. Swami Sahajanand, on the other hand, believes in eight scriputres including the *Bhagawat*, and in this process he contradicts the Vedas. It is this contradiction which Swami Dayanand challenges.

2. **God** : In his view of God Swami Sahajanand contradicts the Vedas. Further, since he says he believes in the Vedas, he contradicts himself also. As Swami Dayanand says in the second principle of the Arya Samaj, God is formless, omnipresent, eternal, beyond birth and death, above all change of joy and sorrow. So he never descends into body-form, never takes birth, because there is no form in existence which can contain His infinity. All forms are finite, God is infinite, hence there never was, never shall be, and never can be an incarnation of Him. But Swami Sahajanand says that God has form : forms such as Shiva and Vishnu. There are incarnations too such as Krishna, and the followers of Swaminarayan sect say that Swami Sahajanand also was an incarnation. Swami Dayanand rejects this view. Infact, Swami Dayanand has influenced the views of even the reputed devotees of Bhagawat : Pt. Ram Chandra Dongre who was a famous scholar of Bhagawat and has written a very good commentary on it, has said in the Commentary that God never takes incarnation, there are only 'avatari purushas', men with divine virtues. This change of interpretation shows the influence of the Arya Samaj.

3. **Ritual :** Swami Sahajanand says that his followers should observe vrata (fast) such as on the eleventh of the lunar month, wear marks of piety such as a rosary and tilak (mark on the forehead). He also says that if evil spirits such as ghosts bother them, they should protect themselves with mantras such as Hanuman Kavach. Swami Dayanand says that all these rituals are un-Vaidic. Vrata does not mean fast. It means avowed observance of strict personal and social discipline such as the yamas and niyamas of the Yoga philosophy of Maharshi Patanjali. The marks of piety are not sanctioned by the Vedas, and ghosts and goblins are mere superstition. Swami Sahajanand has prescribed idol worship. According to him, the idols are living gods because they are animated by special rituals called *Prāṇa Pratiṣṭha* or the breathing in of life into the idol. Swami Dayanand says that idols and *Prāṇa Pratiṣṭha* are a superstition. A stone is stone only, while God is God, not a piece of stone. Swami Sahajanand says that his followers should worship his work, Shikshapatri, as God. Swami Dayanand says that a book is never God. Book worship is superstition.

4. **Tirtha :** Swami Sahajanand says that his followers should visit places of pilgrimage such as Dwarika. But Swami Dayanand says that a place is not a Tirtha. Real Tirtha is right knowledge which blesses the man of knowledge with freedom from bondage. This knowledge is Viveka. Viveka, according to Patanjali, is the supreme knowledge of ultimate reality which is all comprehensive, all dimensional—simultaneous, instant and eternal beyond the sequence of existential change.

It is born of the vision of God, and it is the Divine Saving Grace for man, the Vaidic Redeemer. No one carries anybody's burden of Sin, according to Swami Dayanand. Everyone must be his own saviour with right knowledge and acts of virtue.

It is more than a hundred years ago when Swami Dayanand wrote on the variety of faith, and forms of religion being practised in India and elsewhere. We are too far from that time and the conditions prevailing then. We cannot imagine the severe attacks then being made on the Indian tradition and beliefs by the believers of non-Vaidic faiths. The weaknesses of the then prevailing Indian religion and un-vaidic interpretations of the Vedas were made weaker by the political subjection of the Indians to the British Raj. The style of all the attaks was very severe. The style of the defence then had to be strong and devastating. Swamiji felt sad and sorry for the deteriorated Indian conditions and the attacks of the foreigners. Therefore he too had to choose a style equally strong. He spared none—neither the Indians who had neglected and ruined their own tradition and heritage, nor the foreigners who planned to grab or destroy this country. He spoke the truth, the whole truth and nothing but the truth. He made no compromise with untruth, falsehood and pretence. Come what may, he said and did what was right. We know he paid for his passion for truth with his life.

All of us do not understand the conditions and compulsions of Swami Dayanand's time. All of us do not appreciate the degree of Swamiji's commitment to truth. Therefore some of us feel that a persuasive sweetness of language to disguise bitter truth could have been better. But Swami Dayanand believed that truth cannot be disguised.

it is bitter as ever it has been. Those who disguise truth in a capsule dilute the character and effect of their truth as well. Therefore, truth and only truth in sincere and forthright language.

Hindi, which Swami Dayanand called Arya Bhasha, was not his mother-tongue. His mother-tongue was Gujarati and his language of education and learned communication was Sanskrit. But he was a great patriot who believed in and worked for the political and cultural unity of India and the world on the basis of universal thought (as enshrined in the Vedas), mutual discussion and agreement based on reason. Therefore he adopted Hindi as the medium of all-India communication. But his Hindi is influenced by Sanskrit not only in thought and structure but also in idiom. It is a problem at places to translate his Hindi into English. Wherever I faced a problem, I referred the Hindi translation to Swamijis' original in Sanskrit and then translated the sense into English. This exercise was helpful, but still the difference between the original and the translation has to be appreciated by the reader.

Swaminarayan Sect : An Examination

Question : Who is this man called Sahajananda ?
Answer : Sahajananda is an incarnation of Narayana, and the founder acharya (Guru) of Swaminarayan sect.

Question : Who is Narayana ?
Answer : Narayana is God the consort (husband) of Lakshmi (goddess of wealth) and resides in Goloka Baikuntha (the paradisal region of the cow). He is four-armed as well as two-armed.

Question : Is he living now or not ?
Answer : God is eternal, so he is alive and present now also.

Comment : What you say is not possible (because how can Sahajananda be living now ?). It is said in the Vedas that God is Omnipresent, the creator of the universe, free of body, organs of sense, nerves, blood vessels and tendons. He is pure and sinless. Since God is all-pervasive and omnipresent, His birth and death does not take place. He never descends into body-form. If someone were born in a body-form and dies, he cannot be God. How can Sahajananda be called God? He cannot be an acharya too. A dead man cannot at all be given the name of acharya. Sahajananda is dead and incapable of teaching and giving training. The Brahmana part of Vaidic literature says : " The teacher should be well-versed in the Vedas. He should worship only God as the Lord of all. To such a teacher the disciple should go, holding in hands the sacrificial wood (Samidhas for Yajna)". Manu also says : "Only that person

should be called an acharya who, being a Brahmana, Ksatriya or Vaishya, initiates the disciple into studies with the sacred thread and other rituals and teaches the Vedas with the meanings and practical applications". Sahajananda's work **Shikshapatri** shows that he was not a scholar of the Vedas since his book contains a lot of superstition and pretence.

The meaning of the opening verse of Shikshapatri is as follows :

> **I hold and meditate on Shri Krishna in my heart, the Lord on whose left side is Radhaji, and on whose chest is Lakshmi, the Lord who plays around in Vrindaban.**

No one can know directly or by inference whether Radhaji is standing left, right, back or close, up or down. So what Sahajananda has imagined is baseless and useless. If Lakshmi (Wealth) is on the chest of Lord Krishna, what is in the Lord's mouth, want and poverty ? We'll have to accept poverty. The Mahabharata says that Lord Krishna died around Dwarika. Who knows where the soul of Krishna now is. No one sees Krishna playing around Vrindaban these days, you only see the images of stone and metal which is all superstition. So it is wrong to hold and meditate on a person long since dead and give up the worship of God who is formless and beyond the bonds of birth and death.

> **Dedicated life-time brahmacharis (celibates) like Mukundananda, student and householders such as Bhatta Maya Ram and others have refuge in me.(4)**

Now, see, Mukundananda and others had no faith in God and Veda. How could they be called dedicated life-

time brahmacharis? In the same manner, many of the verses following the one quoted are wrong and immoral.

While on your way in travel, if you come to a Shiva temple or any other temple of God, bow to the God and, with love in faith, have darshan (auspicious vision) of the God.(13)

Here an image of stone or metal is given the status of God, and a sight of the image is called a vision of God. These are all meaningless words which show that Sahajananda did not know the science of materials (as distinct from the science and philosophy of the Soul).

Whatever are the duties and obligations of one's *Varṇa* (class) and ashram (stage in life) should never be given up. Similarly, one should never follow and practice the superstitious ways of another dharma. (14)

First of all, why did Sahajananda give up the obligations of his own varna and ashram, though they are prescribed by the Vedas ? If you say he didn't (and he did not act against the Vedas), why did he indulge in idol worship ? Why did he wear the rosary and the forehead mark? Why did he require others to do that ? All this was in violation of the Vedas. All this proves that Sahajananda acted against himself and violated his own words.

If a person's recitation of the sacred stories of God disturbs your worship of Krishna, don't listen to his recitation. (15)

It is wrong on the part of Sahajananda to say that you maintain your dharma only by the worship of Krishna.

Where the Veda prescribes the system of Varna and Ashram, it does not say in that context that the worship of Krishna is the only dharma of man. (Sahajananda, therefore, is arbitrary and un-Vaidic).

It is clear from the above that those who love God and the Vedas should never hear any discourse or recitation by Sahajananda and members of his sect. Krishnaji is dead, therefore, it is wrong to call him "Prabhu" (God), because Krishana was born and he died. (God is beyond birth and death, only the mortal people are subject to birth and death. And no mortal is God).

> **Men should never hear the Veda or any learned discourse from a woman. Similarly men should never argue with a woman, a ruler or officers of the state. (34)**

There is evidence to show that eminent Rishis such as *Yājnavalkya* had learned discourses on Dharma with women such as Gargi. Hence Sahajananda's words should be rejected as mere fiction and imagination.

> **For initation into Krishna-worship one should wear a rosary of basil beads and mark the forehead with tripundra, i.e., a tilaka of three lines. (41)**

Krishna-initiation, wearing a basil rosary and an upward tripundra, all this as said by Sahajananda is false because all this is unreasonable and not sanctioned by the Vedas. If wearing a small tilaka and rosary blesses the wearer with merit and piety,then painting the whole face and body and carrying loads of beads should cause much more. It is reasonable to say so. And if you accept this logic as your

faith implies, follow it at the earliest. Many of the verses of Sahajananda like this are false and meaningless.

> **If a *Brāhmana* wears *Rudrāksha* beads by family tradition, and he comes to me to join the faith, he should not give up the *Rudrāksha*. Narayana and Mahesha are in fact one and the same. The Vedas regard both as manifestations of God. (47)**

If Sahajananda says that one may wear the tripundra tilaka and *Rudrāksha* beads, the question is : Why did Sahajananda himself give up *Rudrāksha* ? And why did he ask his followers to give up *Rudrāksha*? Sahajananda has again and again described his followers as 'under my shelter and care'. This is wrong, because to take shelter of an ordinary mortal man (in preference to God) is fruitless. Sahajananda has also said that Narayana and Shiva are one: This too is wrong because the Veda does not accept Narayana and Shiva (of Sahajananda's imagination) as Brahma or his manifestations in form.

> **Having done this much, the devotee should have darshan (auspicious sight) of the beauty of Radha-Krishna, i.e., the image, in all faith and love. Then he should chant the mantra as long as he can. After all this, he should attend to the daily affairs of the world. (54)**

Sahajananda or anyone else has never had an actual vision of Radhakrishna. Then how is the beauty or image of Radhakrishna to be seen or imagined ? From the above, it is clear and proved that whatever Sahajananda has said is patently false.

The devotee should worship an image made of stone or metal with fruits and flowers to the best of his capacity. After that he should chant the Krishna-mantra of eight phonyms (aksharas). (56)

This verse shows that Sahajananda's mind was dull. He prescribed the worship of stone and metal images against the Vedas. The Krishna mantra also is counter to the Vedas. For this reason Sahajananda can be described as an atheist.

First offer naivedya (rice) to Krishna, later eat the remaining rice as God's gift. To your best capacity and in all the possible ways, be dedicated to Krishna's service. (58)

Hari is not seen as an actual presence, and the images have no power to eat. So it is useless to offer rice to an image of Krishna. This ritual is sheer fraud, because all this you want done for your own food. You see your own thumb and believe it is God. Then you ring the bell and blow the conch and enjoy the food offered by the devotee, just for nothing.

Whatever your own acharya (guru) has given you as Krishna (in the form of an image) with life breathed into it, worship that. Serve that only, nothing and no one else. Go to the temple of the Lord every evening and chant the name of the Lord in loud voice. (62-63)

Whatever idol in stone or metal is installed and sanctified with the breath of life, cannot become Krishna. It remains but just a stone because it is stone. It is worthy of nobody's worship or service. Nobody should bow to it. God,

in reality, is a living presence, omnipotent, just, merciful,omnipresent, all-pervasive and the Supreme Lord. He is formless and never incarnates Himself in body-form (how can that be possible?). All human beings should worship Him and surrender to His presence (within and outside in all space and time). That all people should go to the temple of God in the image form in the evening and worship the image of Radhapati Krishna who died thousands of years ago, and that they should chant his name in a loud voice—all this is false propaganda. All this shows that Sahajananda was only raving senselessly. He had no knowledge of the Vedas. One can imagine that he must not have got salvation for all this false teaching— the words quoted above show that. Anyone who accepts this teaching and preaches it for others' acceptance never got saivation, nor does he get it, nor ever will. Only that person will attain a blessed state who has realized the knowledge of truth through the Vedas and Vaidic literature, one who has got a sense of justice with no partiality, and one who lives Dharma in the essence with freedom from the love of greed, attachment, jealousy and enmity. One who accepts such knowledge and the gospel of eternal truth and reality, and sings in praise and prayer in a state of meditation to the formless universal presence of the just and merciful one Supreme Lord of all— only such a person attains salvation.

Similarly many of the verses which follow those quoted above are wrong, they need no discussion and are passed over.

Fast on the eleventh (*ekādashi*) and other days should be observed, and a big function should be held in celebration of Krishna's birthday and shivaratri. (79)

Fasts and vows such as ekadashi (the eleventh) are not mentioned in the Vedas. Instead, the Vedas speak of vows and observances such as Brahmacharya, speaking of truth, etc. Thus it is proved on vaidic authority that fasts such as Ekadashi are useless and unwarranted.

> **The Lord of all the Vaishnavas is Vallabhacharya.His son, Vitthala, decided and formulated certain festivals. All those festivals should be celebrated according to Vitthala. The way Vitthala worshipped and served Krishna should be accepted and observed. The main pilgrimages such as to Dwarika and other places should be properly organized according to your means. Have mercy on the poor. My disciples should believe that Vishnu, Shiva, Ganapati, Parvati, and the Sun, these five gods are to be worshipped. If ghosts and evil spirits bother you, chant the Narayana kavach or Hanuman mantra. But don't chant the name of a small God. (81-85)**

Vitthala, the son of the Lord of all the Vaishnavas, has preached violation of Dharma, adultery and other forms of religious corruption after doing all that himself. This is how he has preached in relation to the faith of a religious practitioner on the basis of his own experience and opinion. All this shows is that Sahajananda was not a good person. Whatever he has preached about pilgrimage to Dwarika and other places, he has preached out of confusion and illusion. Material objects, stone and water cannot be objects of piety. Therefore, this preaching is highly misleading and painful.

According to ***Chhandogya Upanishad***, 'tirtha' means Veda or divine knowledge. Tirtha is that which helps us to get over ignorance, the sufferance of birth and death, and the pain of the fluctuations of joy and sorrow. The Veda does not speak of the worship of people such as *Shiva, Vishnu, Gaṇapati, Parvati*, etc., who were born in human form and are long since dead; nor does it speak of the worship of inanimate objects like the sun as God. Therefore we should worship the only one Supreme God. It is wrong and false to preach the worship of these five 'gods' as Sahajananda has done. Sahajananda was wrong and confused about warding off the ghosts and evil spirits with the Narayana kavach mantra and Hanumana mantra.

I accept eight works as authorities, these are: *Veda, Vyāsa Sutra, Bhāgawata, Vishnu Sahasranāma* **given in the** *Mahabharata, Bhagawadgīta, Viduranīti, Skanda Purāṇa and Vasudeva Mahatmya as stated in Vaishnava Khanda and Yajnavalkya Smṛti.* **These are all shastras of truth and reality. The Brahmana, Kshatriya and Vaishya disciples of mine who are interested in their own spiritual good should hear and recite these works and should organize their recitation. I also accept the Mitakshara commentary on** *Yajnavalkya Smṛti* **for explanation and clarification of conduct, behaviour and modes of penitence as given in these eight sacred works. In the fifth and tenth books of *Bhagawata*, the life and work of Krishna alongwith his pranks has been**

described. Therefore these two works should be known and read. The tenth book of Bhagawata describes Bhakti Shastra, the fifth book describes Yoga Shastra, and *Yajnavalkya Smṛti* describes our Dharma Shastra. Acharya Ramanuja's commentary on the Bhagwadgita and *Sharīraka Sutras* presents our Shastra of the soul. In all these works, the words and verses which describe Krishna, dharma, bhakti (devotion and worship) and Vairagya (renunciation), should be regarded as of higher value.

(92-102)

All the verses above are inappropriate. To accept *Purāṇas* such as *Bhagawata* and *Vishṇu-sahasranāma* and *Gītā* as in the *Mahabhārata* and reject other works, to accept the *Mitākṣara* commentary of *Yājnavalkya Smṛti* and leave out *Pūrva-Mīmānsā* and *Manusmṛti* and to believe in *Vasudeva Māhātmya*, all this proves that Sahajananda was not a learned man. In preference to all the authentic works of philosophy and religion, Sahajananda accepts as superior the tenth book (Skanda) of *Bhagawata* which is full of corruption and obscenities and which propagates empty stories and superstitions such as ghosts, goblins and religious myths. This shows that he was a non-believer in the Veda and thus an atheist. The tenth skanda of *Bhagawata* does not at all celebrate devotion to God, it celebrates social corruption, adultery and irreligion. The fifth book of *Bhagawata* does not set forth the science of Yoga, it sets forth only a pretence and illusion of Yoga. Sahajananda does not subscribe to the *Śrauta-sūtras and Dharma-śāstras (such as Manuṣmriti)*, instead he accepts a commetary on

Yajnavalkya Smṛti (not even the original work). Indeed, it is clear that he knew nothing of the knowledge (*Jnāna*), application of knowledge in life (*karmakāṇda*) and the philosophy and practice of prayer and worship (*upāsanā kāṇda*) of the Vedas. He was not a man of discrimination, because he accepted the wrong and inauthentic commentary of Ramanuja on the *Śārīraka Sūtras*. Indeed, Shri Krishna himself accepted the Vedas and Vaidic verses as Supreme expressions of Dharma, and yet Sahajananda regarded the tenth book of *Bhagawata* as superior. This shows that he was confused and worked under illusion. The word of the Veda is Supreme : this is the faith of sages such as Brahma, yet Sahajananda says that the words of Krishna are superior to the Vedas. For a man of the learning and authority he claims, this confusion and contradiction is a matter of regret.

> **Just as the soul resides in the heart, so God lives within the soul. He is free of all bondage and dispenses the fruits of action to all living beings. That perfect and Supreme *Puruṣa*, Lord Supreme, is Bhagawan Shri Krishna. He is the dearest God, worthy of worship, the cause of the creation of all the forms and substances of the universe. When He is with Radha, He is Radhakrishna; when He is with Rukmini, He is Lakshmi Narayana; when He is with Arjuna, He is Nara-Narayana; and when He is with Bhadhadra and others, He should be given other names accordingly.**
>
> **(107-110)**

God never descends into the nature and character of a jiva because He by nature is omnipotent, omniscient,

constant and immutable. Krishna was a human being (a soul in a human body), subject to birth, death, joy, sorrow, etc. It is not at all possible to give him the name and position of Supreme Reality, God, Perfect and Supreme Universal soul. To worship a mortal man like Krishna as God in preference to the One Omnipotent, just, merciful,all immanent, existent, intelligent, blissful, faultless, formless and un-incarnated God celebrated by the Vedas, as says Sahajananda, shows that Sahajananda did not know anything about the real nature of the things that exist. Radha was the name of the wife of a cowherd named Anaya. The name of Krishna's wife was Rukmini, but it is incorrect for this reason to call him Lakshmi-Narayana. In all such writings, Sahajananda appears to be an ignorant man because it is unreasonable and illogical to call anyone God since it is impossible for a human being to be omniscient as God.

All men and women should worship Krishna, and only Krishna. There is no other way of happiness and salvation than the worship of Krishna. (113)

Men of knowledge and learning do not know for certain whether Krishna himself got happiness and salvation or not. (How can they ?) In fact, Krishna himself worshipped the only One God and he has taught the worship of the only One God. Yet Sahajananda says that all human beings should worship only Krishna because there is no way to happiness and salvation except through the worship of Krishna. (By thus contradicting Krishna himself), he has only betrayed his ignorance.

The highest reward of knowledge and the like virtues for good and meritorious people is to worship Krishna and be in his presence (in thought, feeling and action). If a man forsakes Krishna-worship and does something else instead, he will fall and fall to hell. (114)

This verse suffers from a defect of metre and this shows that Sahajananda had no knowledge of versification. Krishna is dead and the worship of him is fruitless and undesirable. Learned men always come to happiness and salvation by virtue and knowledge. But men such as Sahajananda come to no good because they suffer from ignorance, lack of knowledge and unrighteous conduct.

One's own soul is distinct from the three kinds of body (i.e. the gross body, the subtle body and the causal body—*sthūla śarīra, sūkṣma śarīra and the kāraṇa śarīra*). Imagine and feel the presence of Brahma, the Supreme God and worship Krishna only. (115)

If the soul were Brahma, why don't we experience the equality of Brahma in it ? If the soul were like Brahma, then why doesn't or why can't it create even a small world in the manner in which Brahma created this whole universe? If the soul and Brahma were one, we shall have to admit that Brahma is subject to ignorance, birth and death, joy and sorrow, cold and heat, pleasure and pain, suffering and agony, bondage, etc., all the human faults and weaknesses. And if the soul and Brahma are two distinct entities, then, whatever Sahajananda says is wrong. Krishna himself was

a great devotee of God. Therefore all human beings should worship God only and none of the human souls such as Krishna. Sahajananda committed great error and sin when he said that we should worship Krishna only and no one else.

> **My faith is qualified monism and my favourite place of rest is Goloka (The Region of the Cow) where I would worship Krishna. That is my salvation. (121)**

The faith of Sahajananda seems to be similar to **Chakrankita**. People explain the term Chakrankita as follows : The soul (Jiva) is subject to ignorance and God is subject to illusion (*māyā*). Some people accept **maya** as a separate entity. Thus they accept three or four realities and this does not support Advaita (monism). Without the existence of a second/separate entity we cannot have the word *viśiṣṭa*(qualified). And if there are two entities-one qualifier and the other qualified, there is no **advaita** (monism). Of course, Brahma is surely advaita, the One, Sole, Supreme Reality which is absolute in Itself. There is no other God either similar or dissimilar. Therefore, there is also no qualification or distinction in Brahma other than Itself. Brahma is the only one Surpeme Divine Reality according to Veda, reason, and logic. Therefore, it is clear that the faith of Ramanuja and Sahajananda is far from the truth about the nature of God and existence. Sahajananda says that his love is the region of the cow, i.e., animals, which proves the love of animals in his character, and that is because birds of a feather flock together. It is wrong on his part to say that salvation is attained only by Krishna-worship and the ultimate resort is Goloka, the region of the cow.

I have myself installed and consecrated with life-breath the idols of Lakshmi and Narayana in big temples. Worship these only as you should, properly. (130)

Neither Sahajananda nor anybody else can call images of stone and metal by the name of Lakshmi-Narayana in the temples which utterly violate Dharma and cause terrible waste of money and materials. The Veda does not say anything about such images. Therefore, instead of worshipping such idols, one should reject these, because the Veda does not uphold these. The idols are statues of dead matter, and, while Lakshmi and Narayana were intelligent when they were alive, the statues are not. (Further, no human being whether Lakshmi or Narayana, even when alive, is God).

Two women, with the permission of the husband, may initiate women into the faith with Krishna mantra only.(133)

Sahajananda knew that, without preaching and discourse, money could not be got out of women. Therefore it clearly appears that he was clever and he spread craftiness all round. He left out the verses of Veda and, instead, preached a mantra in the name of a dead human person,namely, Krishna. All this shows that Sahajananda was ignorant and greedy.

Offer one-tenth of your earning to Krishna; those who cannot afford this much may offer one-twentieth. (147)

It is clear here that Sahajananda was a past master in appropriating others' money for his own pleasure and comfort.

His purpose was to enjoy the pleasures of the world with the tenth or twentieth part of others' money got without any hard work at all. He says that the money is to be offered to Krishna. But Krishna cannot come to receive the money, nor was he so poor as to need others' money for himself. So it is clear that Sahajananda started a clever practice just like the members of the Vallabha sect of Gokul. India has had to suffer great harm and loss because of the spread of such sects. Therefore all good and well-meaning persons should work hard and uproot such sects. If these are not uprooted, the country will never come to any good.

> **Fasts such as on the eleventh (*ekādashi*) should be observed according to the Shastra to the best of your capacity. The observance of fast helps you to fulfil the desire of your heart. In the month of Shravana, worhip Mahadeva with the leaves of Bilva (the wood-apple tree), and if you can't do it yourself, get it done by a priest. (148,149)**

Look at the cleverness of Sahajananda. If fasts were not observed on the eleventh and other dates, no money would come in through the puja from the disciples. Nor would money come with honour and recognition into the bargain, from the disciples without the worship of Mahadeva in the form of stone and metal images. With thoughts and words such as this, Sahajananda displays his cleverness everywhere.

> **Except for the image of the God, never touch any female figure made in paint or wood, etc. nor even look at it, with any thought or emotion. (177)**

Why did, first of all, Sahajananda instal the images of Radha in his temple ? Why did he preach verses about Krishna and sing of Radha present on his left ? Why do the disciples of Sahajananda see the image of Radha with love? With this sort of writing and preaching Sahajananda deserves adverse criticism for his irresponsible message.

> **Control all the senses, specially the sense of taste. Don't hoard money and, similarly, let not others hoard anything. Don't establish anything. Don't give up courage and patience. Don't admit any woman into your residence. (188-189)**

You preach that only the saints should control their senses. Then are you not a saint yourself (since you don't control your senses)? In your view, should the householders not control their senses ? You say that your disciples should not establish anything : Should not people work for the advancement of knowledge, Dharma, worship of God, prayer, praise and worship of God ? Why should you found a faith and sect against reason, Dharma and Veda, and for what purpose? And why did Sahajananda himself found such institutions ? Indeed, it is the duty of all people to expose such pretences and support the cause of truth, right and Dharma.

> **Thus the dharma (beliefs and observances) of all people has been laid down in brief. A detailed description of all dharmas may be had from the books of all the sects. I have distilled the essence of all the true Shastras and written this Shikshapatri, Book of**

Teachings, which will ensure for every person the desired object of his life . (203-204)

The book does not at all lay down the principles of Dharma, instead it betrays at length the fictions and confusion of the mind of the writer. Sahajananda had no knowledge of true Dharma as laid down in the Vedas and other authentic Shastras. It is useless to repeat the writings on Dharma when it is already there. It is no good grinding the corn that is already ground. The one work of eternal religion for all human beings is the Veda only. Works such as ***Shikshapatri*** are all spurious. The word 'Vistara' is wrong according to Grammar, the word instead should be '*Vistāra*'. In communication both written and spoken, the word '*vistāra*' is used. Sahajananda had no knowledge of true Shastras, nor had he studied much.This is clear because he has prescribed, against the Vedas, reason and logic, the worship of stone and metal images, the wearing of rosary and the tilaka mark on the forehead, and other such things. He has described in the **Shikshapatri** not the gist or essence of the Shastras but something contrary to that. Yes, the **Shikshapatri** can give the desired fruit if you are greedy. But it is not possible that you may actually get joy and happiness by reading it. The words of Sahajananda show that he was greedy. Without greed, the sect would not grow. Without the growth of the sect, one does not get money and recognition. And if one doesn't get money, one doesn't get the desired pleasure and comfort. Therefore one should clearly understand that Sahajananda's thought and plan were full of cleverness and fraud.

The man or woman who will observe in faith what is described/laid down in this Book of Teachings will get Dharma, artha (wealth), *kāma* (fulfilment) and moksha (ultimate freedom and bliss).

The man who worships images of stone and metal and follows the gospel of superstition will never attain Dharma, wealth, emotional and other fulfilment and the ultimate freedom and bliss. Instead he will earn adharma (unrighteousness), anartha (ill-gotten wealth), evil desires, bondage and endless suffering. His wages would be nothing but sin.

The people who do not follow the teachings of the *Shikshapatri* are out of our sect. This the members of my sect should understand.

(This is a fanatic command). Never worship images of stone or metal. Don't wear a rosary or a forehead mark, all these being mere pretence and superstition. In fact, only those who observe truth and righteousness in life come to attain Dharma, wealth, fulfilment and divine bliss.

Indeed, if people give up the eternal, true, impartial, fair and just Dharma as stated in the Vedas and other authentic Shastras, and if they accept the false and un-Vaidic works such as the ***Shikshapatri*** of Sahajananda and other works, they deprive themselves of true Dharma and right faith in God.

The disciples who depend on me should read the *Shikshapatri* everyday. Those who cannot read, should listen, and those who cannot even listen should worship it with love and

faith. The *Shikshapatri* is my word, it is me in form. Give it only to a pious person, not to any impious person.

It is wrong to give up the reading and listening of the Vedas and, instead, to read or to hear the recitation of fictions such as ***Shikshapatri***. It is wrong to prescribe the worship of a useless burden of matter in the form of a book like ***Shikshapatri***. Word/language never becomes a living person. Sahajananda has said that people should reverence the ***Shikshapatri*** with the highest love. In fact, instead of respecting it with love, they should refute it with their best effort because it is a wrong book. The main purpose of Sahajananda in saying all that he says is to mislead ignorant and innocent people and cheat them of their money. The man of faith and piety will not even touch ***Shikshapatri***. The men who accept a sect of ungodly men without knowledge should not be regarded as members of a 'Sampradaya', but as members of a 'Sampradaha' (who join in burning all), because such a sect is an agent of darkness. That which causes the destruction of knowledge and science is a 'Sampradaha'. At the present time, all the sects which are against the Vedas and preach a negative gospel are 'Sampradahas'.

It is said by the disciples of Sahajananda that at the time of death Sahajananda holds his disciples by the hand and takes them to Vaikuntha on a 'Vimana' (an air car). In Vaikuntha he gives them the highest comfort and happiness. Is it true or false ?

Looks like a white lie. First, the person who has died can never come back in the same body. If he could, he should surely come back to enjoy that plenty of wealth and materials which the members of his sect have amassed with their

clever tricks. Therefore it should be understood that cunning people like Sahajananda make up such stories only to dupe and mislead the simple and the ignorant people.

They print a wheel mark etc., on the arm of their disciples by burning it with a piece of hot iron. The members of the sect of Sahajananda will suffer for this evil act. Those who are hypocrites and pretend to be pious, do not see women, nor do they touch any metal (i.e., money). Their 'acharyas' or gurus are householders and they cleverly misappropriate the money and materials of the temples. They and the members even marry two wives. Can any person hope any good from such a sect ?

THE END

The Translator

Professor Tulsi Ram M.A. (Delhi), Ph. D. (London) in English language and literature is a teacher, administrator, researcher and author of long standing. Initiated into the Vaidic lore and the intellectual mission of the Arya Samaj in 1940 when Swami Omanand Saraswati (then Brahmachari Bhagwan Dev) was the presiding presence of Arya Samaj, Narela (Delhi), he has been reading and writing as a man of reason and faith-both integrated in his commitment to the Veda and Swami Dayanand in the modern context.

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SWAMI DAYANAND— A VERSATILE GENIUS

Among the great personalities of the world.
Swami Dayanand's grandeur was unique.
Others had one quality or another-just short of a versatile personality.
One was a great devotee of God but not a man of learning.
Another was a man of learning but lacked the zeal for reform.
Someone was a reformer but lacked courage.
The one who had courage was not a celibate.
Another was a celibate but not a sanyasi.
One was a sanyasi but not an orator.
One who was an orator was not a writer.
If one was a writer, he lacked character.
A man of character was not a philanthropist.
If one was a philanthropist, he was not a man of action.
A man of action was short of renunciation.
And a man of renunciation was not a patriot.
A man of patriotism was not devoted to the Vedas.
And the man of the Vedas was not generous.
If one were generous, he lacked purity of food.
Another had purity of food but he was not a fighter for good causes.
A fighter for good causes lacked simplicity.
While a man of simplicity lacked the beauty of life.
Someone's beauty of life was without strength of body and mind
While another's strength was coupled with lack of compassion.
If one was compassionate, he lacked the discipline of character and habit.

Amidst this grandeur and the partial want of it
Swami Dayanand stood unique—Tall and grand.
Commanding the heights of all human qualities of body, mind and soul.
He was the very epitome of man.

If you wish to see all the essences of humanity in one personality.
Turn to Swami Dayanand objectively.
Leaving prejudice and partiality behind.